CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. II. BOSTON, FRIDAY EVENING, AUGUST 30, 1822. No 3.

Rammohun Roy's Second Appeal.

Extract from the APPENDIX, consisting of remarks and criticisms "on the quotations from the Old Testament contained in the New."

I have now noticed all the arguments founded on scripture that I have heard of as advanced in support of the doctrine of the Trinity, except such as appeared to me so futile as to be unworthy of remark; and in the course of my examination have plainly stated the grounds on which I conceive them to be inadmissible. Perhaps my opinions may subject me to the severe censure of those who dissent from me, and some will be ready to discover particular motives for my presuming to differ from the great majority of christian teachers of the present day in my view of christianity, with the doctrines of which I have become but recently acquainted.—Personal interest can hardly be alleged as likely to have actuated me, and therefore the love of distinction or notoriety may perhaps be resorted to, to account for conduct which they wish it to be believed honest conviction could never direct.—In reply to such an accusation I can only protest in the most solemn manner, that even in the belief that I have been successful in combating the doctrine of Trinitarians, I cannot assume to myself the smallest merit:—for what credit can be gained in proving that one is not three, and that the same being cannot be at once man and God; or in opposing those who maintain, that all who do not admit doctrines so incomprehensible must be therefore subjected by the All-merciful to eternal punishment?—It is too true to be denied, that we are led by the force of the senses to believe many things that we cannot fully understand. But where the evidence of sense does not compel us, how can we believe what is not only beyond our comprehension, but contrary to it and to the common course of nature, and directly against revelation: which declares positively the unity of God, as well as his incomprehensibility; but no where ascribes to him any number of persons, or any portion of magnitude? *Job* xxxvi. 26, "Behold God is great, and we know him not." xxxvii. 23, "Touching the Almighty, we cannot find him out." *Psalm* cxlv. 3, "His greatness is unsearchable." Neither are my attempts owing to a strong hope of removing early impressions from the breasts of those, whose education instilled certain ideas into their minds from the moment they became capable of receiving them; for notwithstanding great and long continued exertions on my part to do away Hindoo polytheism, though palpably gross and absurd, my success has been very partial. This experience therefore, it may be suggested, ought to have been sufficient to discourage me from any other attempt of the kind; but it is my reverence for christianity, and for the author of this religion, that has induced me to endeavour to vindicate it from the charge of polytheism as far as my limited capacity and knowledge extend. It is indeed mortifying to my feelings to find a religion, that from its sublime doctrines and pure morality should be respected above all other systems, reduced almost to a level with Hindoo theology, merely by human creeds and prejudices; and from this cause brought to a comparison with the paganism of ancient Greece; which while it included a plurality of Gods, yet maintained that "God is one," and that their numerous divine *persons* were all comprehended in that one Deity.

Having derived my own opinions on this subject entirely from the Scriptures themselves, I may perhaps be excused for the confidence with which I maintain them against those of so great a majority, who appeal to the same authority for theirs; in as much as I attribute the different views, not to any inferiority of judgment compared with my own limited ability, but to the powerful effects of early religious impressions; for when these are deep, reason is seldom allowed its natural scope in examining them to the bottom. Were it a practice among christians to study first the books of the Old Testament as found arranged in order, and to acquire a knowledge of the true force of scriptural phrases and expressions without attending to interpretations given by a sect—and then to study the New Testament, comparing the one with the other; christianity would not any longer be liable to be encroached upon by human opinions.

* * * * * *

I wonder how those who found their opinions respecting the Trinity on terms applied in common to God and creatures, can possibly overlook the plain meaning of the term "Son" or "Only-begotten," continually applied to the Saviour throughout the whole of the New Testament; for should we understand the term God, in its strict sense, as denoting the First Cause, (that is, a being not born nor begotten,) we must necessarily confess that the idea of God is as incompatible with the idea of the "Son" or "Only-begotten," as entity is with non-entity; and therefore that to apply both terms to the same being will amount to the grossest solecism in language,

As to their assertion, that there are found in the Scriptures two sets of terms and phrases, one declaring the humanity of Jesus and another his deity, and that he must therefore be acknowledged to have possessed a twofold nature, human and divine, I have fully noticed it in pp. 24, 109, 140, pointing out such passages as contain two sets of terms and phrases applied also to Moses and even to the chiefs of Israel and to others; and that, if it is insisted upon, that each word in the sacred writings should be taken in its strict sense, Moses and others, equally with the Saviour, must be considered as gods, and the religion of the Jews and Christians will appear as polytheistical as that of heathens.*

Although there is the strictest consistency between all the passages in the sacred books, Trinitarians with a view to support their opinion charge them first with inconsistency, and then attempt to reconcile the alleged contradiction by introducing the doctrine of the union of two natures, divine and human. in one person, forgetting that at the same time the greatest incongruity exists between the nature of God and man, according to both revelation and common sense.

If christianity inculcated a doctrine which represents God as consisting of three persons, and appearing sometimes in the human form, at other times in a bodily shape like a dove, no Hindoo in my humble opinion who searches after truth can conscientiously profess it in preference to Hindooism; for that which renders the modern Hindoo system of religion absurd and detestable, is that it represents the divine nature though one, as consisting of many persons, capable of assuming different forms for the discharge of different offices. I am however most firmly convinced, that christianity is entirely free from every trace of polytheism whether gross or refined. I therefore enjoy the approbation of my conscience in publishing the precepts of this religion as the source of peace and happiness.

*See Christian Register, vol. ii. No. 2.

Extracts from the "Trinitarian Review."

CONTRAST XVII.

Philoponus and Damian.

Philoponus and his sect taught, that in the Deity there are "three distinct *natures* or *substances* absolute equal in all respects, and joined together by no common essence;" to which opinion his adversaries gave the name of *tritheism*.—Mosheim's Eccl. Hist. vol. ii. p. 144.

Damian and his followers "distinguished the divine essence from the *three persons*, viz. the Father, Son, and Holy Ghost. They denied that each person was God, when considered in itself, and abstractly from the other two: but they affirmed that there was a COMMON DIVINITY, by the joint participation of which each person was God. They therefore called the Father, Son, and Holy Ghost, *hypostases* or *persons;* and the *Godhead*, which was common to them all, *substance* or *nature*."—Mosheim's Eccl. Hist. vol. ii. p. 145.

Remark 1. The first of these makes no distinction between *person* and *being*, and is not very different from the scheme of Dr. Sherlock. Here we have *three beings* for *one God*.

Remark 2. The scheme of Damian supposes the Father, Son, and spirit, to be *persons distinct* from the *one God*, but united to him. Perhaps this will meet the approbation of those modern Trinitarians, who consider a *tree* with *three branches* as a good illustration of this doctrine.

CONTRAST XVIII.

Church of Rome and Mr. T. Scott.

The Church of Rome have for images of the Trinity. an Old Man, a Young Man, and a Dove'—Dr. Watts.

Mr. Scott. "We do not however suppose, that the words *person* and *personality* can in any adequate manner explain to us the distinct subsistence of the spirit; or assist our conceptions, in respect to mysteries, which we profess to consider as absolutely incomprehensible."—Essays.

Remark 1. Was it possible that either the Clergy or the Laity in the papal church could view the Son as self-existent, while they conceived of him as properly represented by a young man, standing by an old man, as his father? Images speak as loud as words.

Remark 2, While the Church of Rome found no difficulty in representing the Father and Son, by *proper persous*, Mr. Scott allows that the word person does not "assist our conceptions," in regard to -his mysterious doctrine. But in what other case would a man of discernment so far risk his reputation, as to pretend that he believes a proposition, in which one of the principal terms is use in a manner which does not *assist his conceptions?* In all other cases men, as well as children, need to know the *meaning* of the words, as used in a proposition, before they can understandingly, honestly, and reputably say, they believe what is affirmed. But in this case it is considered as a mark of *humility*, for a man to proceed to believe the doctrine, without being first to inquire, what is *meant* by the terms. Indeed, such curious inquiries are viewed as evidence of great *pride*. But when a term is used in such a sense or manner, that it does not "assist our conceptions," we may substitute any unmeaning term in its place, or omit it altogether, and the doctrine will be to us precisely the same as before. For it must be a matter of perfect indifference what the word is, if its meaning be unknown; and a perfect *blank* is equally intelligible. On this account perhaps it is, that some very warm Trinitarians have dropped the word *persons* altogether, leaving its place a blank in the proposition, to be filled, or not filled, according to each one's fancy. Those who choose to fill it may do so, with either the following terms: 'Persons,' 'beings,' 'minds' 'spirits,' 'gods,' 'attributes,' 'properties,' 'offices,' 'external relations,' 'internal relations,' 'postures,' 'agents,' 'agencies.' or 'notions only.' However, it is not supposed that either the *orthodoxy* or the *sense* of the proposition, is at all impaired by the entire omission of that principal term. I would propose to these reformers of the doctrine, whether it be not expedient to remove also the DIVINE NAME from the proposition, as well as the word persons, lest it should be used "in vain?"

CONTRAST XIX.

Dr. Waterland and Mr. T. A.

Dr. Waterland asserts "three proper distinct persons, entirely equal to, and independent upon each other, yet making up one and the same Being."—Dod. Lectures, p. 192.

Mr. T. A. says, though the Father, Son, and Spirit are but one God, as body, soul and spirit, are but one man, yet they are three in a mysterious, incomprehensible sense."—"Trinitarians hold, that God is but one Being or person in the primary literal sense of the term."—"Whoever supposed that one being was two distinct beings, or persons in the primary sense of the term?"—"The Holy Spirit is not strictly another person, but a person in a peculiar and mysterious sense."—"If the HolySpirit, being spoken of as distinct from tthe Faher, does not prove him to be absolutely another Being, how does it prove the Son to be so?"—Letter to a Friend, pp. 11, 12, 13.

Remark 1 Doctor Waterland was a Trinitarian indeed. He did not hesitate to say three "*proper*, distinct persons," and he was as near a Tritheist, as three *proper*, *independent* persons are to three Gods.

Remark 2. Mr. T. A. is more cautious; he has three persons in a "mysterious sense." His explanation, however, falls under the censure of other Trinitarians. It is what Dr. Cudworth calls "Sabellian Jargonry." In Dyche's Dictionary we have the following name and definition:—"Sabellians: a sect that took its rise in the third century, so called from one *Sabellius*, who taught that the three persons in the Trinity have no distinction, but were all one, as *body, soul, and spirit, make but one man*." This has generally been denominated one of the *heresies* of the third century; but now it is *orthodoxy* So much a man gains by *calling* himself a Trinitarian, while he is himself a Trinity, as truly as he believes there is a Trinity in God.

Remark 3. Dr. Emmons in his sermon on the Trinity says, "some have supposed there is a resemblance between this doctrine and the union of *soul*, *spirit*, *and body*, *in one man*. But allowing that man is made up of these three constituent parts, yet it is easy to perceive, that these three parts make but one person, as well as one man. The single man, who is composed of soul, spirit, and body, is also a single person. But God is one Being in three persons." The Doctor's Trinity, therefore, in his own view of it, is as different from T. A's as three persons are different from one.

"Ah! said he, you know very little of the matter, They agree so little in the same sentiments, that you will find them quite opposite to each other. They agree to pronounce the word NEXT, though they understand it differently."—Paschal.

In the following excellent article from the Haverhill Gazette, we think we recognize the pen of a valued correspondent of our own.

PUBLIC DEVOTION.

Public worship being the act of the whole assembly, all minds should be fixed and attentive, all hearts should be warm with devout aspirations. Every appearance of irreverence, inattention or trifling, is improper and impious. Each worshipper should be as attentive and devout, as solemnly engaged as the speaker ought to be. The purpose of uniting in devotion is not to hear prayers, but to pray; not to see others devout, but to be devout; not merely to hear the singing, but to offer praise; not to observe how others worship Jehovah, but to worship in spirit and in truth. Carelessness, rustling, gazing, &c. tend to disturb fellow worshippers. Such inattention and irreverence are deeply to be deplored.

It is also to be regretted that the devotion is sometimes interrupted by the minister who leads the devotions of the assembly; not so much by his manner. as by what he utters. As he is the organ of expressing the sentiments and feelings of the assembly, it seems proper that each individual should be able to assent to what is uttered. What is peculiar in his views of religion, or peculiar to any denomination of christians, should be reserved to another place and occasion. The prayer and praise are the prayer and praise of the whole congregation, what each worshipper may utter himself, and to which he may unreservedly say Amen.—But does the minister always observe this strict propriety? Are not sentiments peculiar to a sect introduced? Are not confessions of native depravity, of universal sinfulness of heart and life, uttered, which cannot apply to all? Are not addresses and ascriptions rendered to more than one object of worship? Are not representations of the state of man, of the character of God, of Jesus Christ, of the way of acceptance with God, brought to view, to which some cannot assent? Are not hymns appointed to be sung expressing sentiments, from which some must dissent? However proper it may be to discuss these doctrines in the public discourse; however important it may be considered by ministers, that their people should have a correct knowledge of them; yet it will be confessed, that the prayer and the hymn are not the place for the discussion, or for explaining and enforcing opinions, which are not understood, or if understood, are not believed, and which must interrupt devotion.

No reasonable man will object to his minister's preaching his peculiar opinions as often as he deems it to be his duty. To sentiments uttered in a sermon, it is not expected that we assent farther than we see reason, that we may examine and weigh the arguments adduced. But not so in the prayer and the hymn. These we ourselves profess to address to God, and to express our sentiments and feelings. How embarrassing where opinions are uttered to which we cannot assent. How can we add our Amen? The violation of the design of social prayer and devotion, is probably a cause of the wrong views and inattention, whsch so much prevail in this part of worship. Many, it is believed, do not distinguished this from the other exercises of the assembly, and seem to think their duty is performed, if they have heard the prayer and singing, as they hear the discourse. If the apostle considered the use of an unknown tongue improper and barbarous, because the hearer could not understand or assent; how much more would he have considered the hearer imposed upon and abused, if opinions, which he could not understand, or if understood, he could not believe, were uttered in devotional exercises and his assent demanded?

It is not believed that ministers designedly embarrass their fellow worshippers; but when they utter opinions and desires in their prayers, in which their hearers cannot join, it is done through inattention, or want of due consideration, that there may be different opinions among their people. If ministers and people would turn their attention to this subject, we should probably have less occasion to complain of embarrassment or inattention in public devotion.

EUSEBIUS.

EXPOSITION OF THE GREEK WORD "CHARIS" FROM THE UNITARIAN MISCELLANY.

The word *charis*, which is translated *grace* in the above text, literally means *favour*. It is used more than one hundred and seventy times in the New Testament, and in every instance it retains this general meaning. It is occasionally thus rendered; "Thou hast found *favour* with God." Luke i. 30. "Jesus increased in *favour* with God and man." ii. 52. In both these cases, the original word is the same as is usually translated *grace*. See also Acts, ii 47; vii. 10.

Although *favour* is a benefit always producing good effects, yet this benefit and its effects may be different in kind. Hence, the word *charis*, *favour*, *grace*, in its particular sense, has several meanings, according to its connexion. It sometimes means a *charitable gift*, as in 1 Cor. xvi. 2; "Them will I send to bring your *liberality*, (*charis*, *grace*,) unto Jerusalem." It occasionally denotes *satisfaction*, or *joy*, as in Philem. vii; "We have great *joy*, (*charin*) and consolation in thy love." At other times, it expresses the Christian religion. "Ye are not under grace." Rom. vi. 14; that is, you are not subject to the law of Moses, but to the religion of Christ. And in other places, as in the text under consideration, it means all the peculiar blessings of the Christian religion. The clause—*the grace of our Lord Jesus Christ be with you*—Schleusner renders as follows; *Bona per Christum hominibus parta, vobis abunde contingant.* "Let the blessings, imparted to men through Jesus Christ, abound towards you."

In John, i. 16, we have the following translation in our common version; "Of his fulness have all we received, and grace for grace." The sense of the last clause is, *favour upon favour;* or as Wakefield renders it, *more abundant favour*.

The word *grace* occurs so often in the Scriptures, that many vague, and it is feared, erroneous notions have been entertained, from not attending carefully to its meaning. It is a good rule to keep in mind, that it always means *favour*, and then to inquire what kind of favour it denotes in any part.cular passage.

Dr. Whitby on his Change of Opinons.

When I wrote my *Commentaries on the New Testament*, says Dr. Whitby, I went on, too hastily I own, in the common beaten road of other reputed *orthodox* divines, conceiving *first*, that the Father, Son, and Holy Ghost, in one complex notion, were one and the same God, by virtue of the same *individual* essence communicated from the Father. This confused notion I am now fully convinced, by the arguments I have offered here, and in the second part of my Reply to Dr. Waterland, to be a thing *impossible* and full of gross *absurdities* and *contradiction*.

All other notions of the word *person*, besides the plain and obvious one, signifying a real and intelligible agent, have been already so excel-

lently baffled and learnedly confuted, that I own I am not able to resist the shining evidence of truth; nor am I ashamed to confess my former mistakes and errors in these matters, after such strong and irresistible conviction, seeing, *humanum est errare*, all men are liable to error. And, as upon this principle I cannot but think it the most gross hypocrisy, after such conviction, to persist in a mistake; so without question, it is the greatest abuse of humility and free thinking, to attribute such open and ingenuous acknowledgments to a wavering judgment, or levity of mind.

St. Austin was not more renowned for any of his works, than for his two books of *Retractations*, in which he confesseth all the errors he committed in all his other writings.

And this my *retractation*, or change of my opinion, after all my former endeavours to assert and establish a contrary doctrine, deserves the more to be considered, because it proceeds (and indeed *can* proceed) from me for no other reason, but purely from the strong & irresistible convictions, which are now upon me, that I was *mistaken*.

Nothing, I say, but the love of truth can be supposed to extort such a retractation from me, who having already lived so long beyond the common period of life, can have nothing else to do but to prepare for my great change; and in order thereunto to make my peace with God and my own conscience before I die. To this purpose, I solemny appeal to the Searcher of hearts, and call God to witness, whether I have *hastily* or *rashly* departed from the common opinion; or rather, whether I have not *deliberately* and *calmly* weiged the arguments on both sides, drawn from scripture and antiquity?

As I have no views for this world, so it cannot be imagined, that the motives drawn from interest, ambition, or secular glory, can have any place with me. Or if I had, neither can it be imagined, that I would choose to dissent from the received opinion, the maintainers whereof are they who grasp honours and preferments, and think they have the best title to those advantages.

So that upon the whole, if I have erred in changing my opinion, I desire it may be observed, that my error hath neither prejudice, nor secular views, to support it; and that my mistake, if such it will be reputed, hath all along been attended with constant prayers to the throne of Grace, and what hath alway appeared to me to be the stongest reason and most undeniable evidence.

EXTRACT OF A LETTER WRITTEN TO REV. S. MERIVALE BY DR. LARDNER.

"I question whether you have any where in print Dr. Watt's last thoughts upon the Trinity. They were known to very few. My nephew Neal, an understanding gentleman, was intimate with Dr. Watts, and often with the family when he lived. Sometimes in an evening when they were alone, he would talk to his friends in the family of his new thoughts concerning the person of Christ, and their great importance; and that, if he should be able to recommend them to the world, it would be the most considerable thing that ever he performed. My nephew, therefore, came to me and told me of it, and that the family was greatly concerned to hear him talk so much of the importance of these sentiments. I told my nephew that Dr. Watts was in the right in saying they were important, but I was of opinion that he was unable to recommend them to the public, because he had never been used to the proper way of reasoning on such a subject. So it proved. My nephew being executor had the papers, and showed me some of them. Dr. Watts had written a good deal, but they were not fit to be published. Dr. Watts's lasthoughts were completely Unitarian."

REV. ABEL FISKE.

We insert with much satisfaction the following biographical notice which has been sent us by an obliging and much esteemed corespondent.

Rev. Abel Fiske was born of respectable parents at Pepperell, Mass. May 28, 1752. The principles of piety and morality early and deeply impressed on his mind, were instrumental in forming and preserving his character virtuous, regular, and esteemed. His disposition was mild and benevolent, and he was always beloved and respected by his associates. In 1774 and 1777, he received the honours of Harvard University. He studied theology at Concord with Rev. William Emerson in 1775 and 1776; and during part of that time was master of the Grammar School in that town, where he was beloved by his pupils and esteemed by the inhabitants. Nov. 1778 he was ordained in Wilton, N. H. He had not embraced the peculiar doctrines of Calvin, and his settlement was not approved by some valuable members of the church, who had confined their attention to that scheme of theology. But his integrity, prudence, agreeable manners, solicitude for the instruction and improvement of his people, soon secured the confidence and attachment of all, and of none more firmly than of those who were at first opposed to his settlement. Finding no particular rules for the admission of members, the church did not restrict the candidates to a particular confession of faith, but gave the indulgence to every one which conscience required. Mr. F. was liberal in his views and feelings and diffused a liberal and catholic spirit among his people. During his ministry, the peace and harmony of the town were preserved in a very unusual degree. Those who dissented from him, highly valued him as very useful in promoting the tranquility and prosperity of the town. In his preaching he was plain, practical, serious, pungent, & took occasion from the various dispensations of divine providence and occurences of life, to enforce his religious instructions. The faithful discharge of his pastoral duties, and his steady adherence to the principles of order and good government. greatly endeared him to his flock, and obtained him the high regards and confidence of his numerous friends. His praise was in every church, which was ever favoured with his service and his merit acknowledged by all who knew him. In domestic life, he was affectionate, pleasant, and faithful. He endured the trying afflictions to which he was subjected, as we might expect from the just views he entertained of the divine government, with entire submission and patience. His death was caused by a paralytic affection in his throat April 1802, and was deeply regretted by his congregstion, and in that part of the country. Rev. S. Bullard of Pepperell, his intimate friend, preached an affecting sermon at his funeral from Acts xx. 37, 38.—He was twice maried, and he left a widow, two sons and three daughters. *Blessed are the peacemakers, for they shall be called the children of God.*

CHRISTIAN REGISTER.

FRIDAY EVENING, AUGUST 30, 1822.

Strictures on Extracts from Dr. Miller's Letters.

In the Boston Recorder for June *first* is an extract from Dr. Miller's letters, entitled, *The arguments in favour of Unitarianism, founded on the authority of great names.* "Unitarians, [says Dr. Miller,] are more apt, *if I do not mistake*, than any other sect who assume the christian name, to boast of the patronage of distinguished men." It seems by the construction of this sentence, that Dr. M. had some doubt himself of the correctness of his position. "*If I do not misiake*," says he. Now for ourselves we more than doubt,—we feel fully assured that his position is not correct, and we conceive it the true and most pertinent answer and the proper way of settling the question at once, to say that he *does mistake*. We deny the charge that Unitarians do, more than others, resort to this kind of argument in support of their principles. They rest the support of their system, not on circumstances of this kind, but on solid and naked reasonings, and by these they are entirely willing that its merits should be tried, provided no unfair means are used to bias the public mind. We do not deny that Unitarians have occasionally turned the minds of their readers to the great men who have been found in their ranks. But why have they done this? We reply: not because they would influence the public sentiment by mere authority, and the splendor of great names, but because they have been driven in self-defence, to show that so far as the authority of names was any thing, it was not wanting for the support of Unitarian principles. We are continually told that Unitarianism is a new doctrine, brought into vogue by rash and unprincipled innovators, and that all the great men and worthies of the church in all ages have been on the Orthodox side; and by these representations it is, that multitudes are awed into passive submission to the dogmas of Calvinistic leaders. Now in opposition to this and in self-defence, we feel ourselves bound to adduce the *truth*. We say therefore that though the majority of christian professors, and amongst them some great men, have for a long period past been patrons of orthodoxy, yet thi has happened generally, rather from the influence of education and authority, than from investigation. In a word, that it is not true, that the great minds—the men of originality of thought and independence of principle, who loved *truth* more than popularity, or worldly substance, or personal ease have been believers in the orthodox system. This we say, because we fee that it is truth, and because we are compelled to say it in vindication of the character of our principles with the well disposed but uninformed part of the community, who are liable to be influenced and imposed upon by orthodox claims. And though we are as little inclined as Dr. Miller is to admit generally the strength or validity of pleas drawn from the authority of names, —knowing as we do the strange caprices and vagaries of the human intellect, as well as the power of fashion, and worldly considerations to warp the judgment and to jeopardize if not corrupt the integrity and fairness of naturally honest minds,—yet we contend that there are circumstances under which the authority of names must and will have an important influence in determining the minds of less enlightened inquirers.

If we see a man of great powers of intellect, extensive learning, and unimpeachable purity of life, studying the doctrines of religion, and in opposition to his early imbibed notions, to his temporal prospects and the earnest expectations and wishes of beloved friends, coming to the conclusion that trinitarianism is a doctrine of human invention and that Calvinism generally is founded on mistaken interpretations of Scripture—when we see this, we are bound by every consideration of propriety as well as of justice to ourselves and to truth, to regard the conclusions of such an one with profound respect, and to consider the circumstances which have attended his investions, as important indirect proofs of the correctness of his newly imbibed principles. Now we say that this is the case with many of the men whose names we adduce as doing honour to our principles. But we contend that the same cannot be said of those whose names are so much relied upon as giving sanction to orthodox principles. They undoubtedly were good men,—they may have been in certain respects learned men, but they cannot lay claim to the character of unbiassed and independent inquirers after truth; for they have pursued the same beaten path which their fathers of many generations pursued before them, and like them have continued to make use of a mode of reasoning in the high concern of religion, which they would themselves laugh a man tc scorn for using in relation to any of the common questious of literature or science. These men have, moreover, been encouraged and urged on in their easy course of belief by the strength and support of the civil arm, by the applauses and honours and golden rewards of the world, whilst Unitarians have embraced their principles from a pure love of truth, in opposition to the temptations of present honour, of interest and personal ease, and often in the face of peril and suffering and death. The difference therefore is immense, between the weight of the testimony of such men, and that of the orthodox; so that even should Unitarians, as Dr. Miller charges them, "boast of the patronage of [such] distinguished men," —(which we contend they do not) they would be justified, in consideration of the circumstances which give such weight to their testimony.

It was our intention to have extended our remarks on this subject: but time will not now permit. There are also some other remarks in the extract now before us, which we think deserving the most pointed animadversion. The notice of these we must defer to a future opportunity.

Our Correspondent "*An Old Man*," will perceive, by the readiness with which we have inserted his introductory communication that we are not ungrateful for his proffered aid. We acknowledge however that we are unable fully to fathom his design. In one part of his communication he observes that *his* object and *ours* are congenial. But we must be permitted to remark that from the manner in which he has spoken of some of our periodical publications, we are led to apprehend a greater asperity than we think consistent with the mild course we have prescribed to ourselves in the conduct of this paper. We fear that the closing part of the paragraph in which he alludes to the Unitarian Miscellany, will be considered as intimating, what we do not admit, and what we trust our correspondent did not intend; that the editors of that work consider correctness of speculation of more importance than correctness of practice. And in his remarks upon the Recorder, which we think for the most part just and true, we should have made some alteration, had not our correspondent requested us either to insert without alteration or to reject entirely. It has been and will continue to be our aim to avoid every thing personal, as well as every thing which has not a tendency to promote the interests of piety, good morals, and good christian feelings. To "An old man" however it may be proper to grant a degree of liberty, which we might not think it expedient to take ourselves. "The aged" says a much esteemed writer, "are privileged to speak with a greater plainness than the young. Their wisdom and experience and coolness and seriousness qualify them to speak, and entitle them to be heard with respectful attention." Having thus expressed our views and intentions, we repectfully solicit the communications of "An old man" and pledge ourselves to repress any curiosity we may feel to learn to whom the public and ourselves are indebted.

For the Christian Register,

DOCT. EMMONS' SERMONS.

[*Continued from Christian Register, page 6.*]

In Dr. Emmons' *sixth* sermon, he labours to prove this general idea: "*That* God *loves none but such as first love him.*" And the principal reason he assigns for this assertion is: "*That before they first love him they are not lovely.*" How then do they *first love Him?* And what causes them to be lovely? His answer to this first question is p. 110, They must love Him *while* they *know* that he *hates them* and *is disposed to punish them forever.* It is *while* they view God as looking upon them as *perfectly* odious and hell-deserving creatures that they *first love him*, for his own instrinsic excellence, *while* they are *totally* ignorant whether he *will save* or *destroy them.* They *love* him for *hating* just such creatures as they are.

In answer to the second query what makes sinners lovely? he says p. 41. "The mind cannot *act* any more than matter can *move* without a *divine agency.* It is absurb to suppose that men *can* be left to the freedom of their own will, to act or not to act independent of a *divine influence.*" P. 153. "The SPIRIT of God *produces love* or true benevolence *in the hearts* of sinners. He *makes them holy*, as their Father in heaven is holy and *instamps* upon them his moral image, of which they had been *totally destitute before.* The Spirit of God in regeneration *produces nothing* but love.

From all this it appears plain, according to the Doctor, that *antecedently* to God's *loving man*, man must *first love* God; and before man *can first* love God, God must previously have *made* him lovely. So that the act of God in changing the sinner is *not* an act of *love.* For "God *hated* the sinner with perfect hatred before the sinner *was lovely.*" It must therefore be an act of *hatred* in God, which before the sinner was lovely: changes his whole nature from his original hatred to love of God, and makes him lovely in his sight. How happy would it be for mankind, should God exert his *enmity in like manner*, to all men and *make* them *lovely* that they all might be *afterwards* objects of his *kindness!*

Now it does appear to *me*, that this is no more consistent with sound logic, than it is with the scriptures of truth. What! *Is it a fact*, that God always did and ever will *hate* the sinner whom he has *made? Is it a fact*, that man must *first* love God before God *will love him*? Let us appeal "to the Law and to the Testimony." "We love Him" says an apostle, *because* HE FIRST LOVED US." Not indeed as *Dr. Emmons* says "They *love* him for HATING just such creatures as they are."

It necessarily follows then that if Dr. E's account of regeneration *be true* the apostle above quoted was not a regenerated man. For he and his brethren loved God from *vastly different* motives, from what our author says are the motives of the regenerate. They loved him because, or, for the reason that "he *first* loved them," and "commended his *love* toward them in that *while they were yet sinners*, in due time Christ died for the *ungodly.*" But the Doctor's converts love him because "he *first hated* them and is determined to punish them forever."

There are a few other things in this volume of sermons which I wish to notice and I will trouble you and your readers no more.

According to his account of the wickedness of man it is beyond my reach to see how men are criminal. He says pp. 39, 40, "The divine agency is *as much* concerned in men's *bad* as in their *good actions.* Many (says he) are disposed to make a distiction here, and to ascribe only the *good* actions of men to the divine agency, while they ascribe their *bad* ones to the divine *permission.* But there appears *no ground for this distinction* in scripture or reason, Men are *no more* capable of *acting* independently of God in *one* instance than *another.* If they need any kind or degree of divine agency in *doing good*, they need precisely the *same kind* and degree agency in *doing evil.* It is God who *worketh in men* both to *will* and to *do*, in *all cases without exception.* He not only *prepares* persons to act but *makes* them act. He not only exhibits motives of action before their minds, but *disposes* their minds to *comply* with the motives exhibited. But there was no way possible in which he could dispose them to act *right* or *wrong*, but only by producing *right* or *wrong* volitions in their *hevrts.* And if he produced their *bad* as well as *good* volitions then his agency was *concerned* in *precisely the same manner*, in their *wrong* as in their *right* actions."

See again p. 106. "Men's hearts are *full* of evil and entirely opposed to *all that is good.* They are *wholly* under the dominion of selfishness (is this *dominion of selfishness*, and the *divine agency* the *same?*) which is *total* enmity to all holiness. In *them*, that is, in their hearts, there dwelleth *no good thing.* "They have not one *moral* quality which is truly virtuous and amiable.

Now observe once more p. 154, 155. "Those in a state of nature stand in need of *no new power*, or *faculty*, or *principle* of action produced in them in order to *their* becoming *holy.* They are just as capable of *loving*, as of *hating* God."

I repeat, I was very much disappointed in perusing the sermons put into my possession. I entered upon the reading of them with a strong prejudice in their favour. I perused them as I think candidly, and I confess I retired with disappointment not to say disgust. I seriously doubt whether the work is calculated to strengthen his cause or to be promotive of christianity. It does seem to me that his efforts will the means of adding more to the "church philosophic (as Pres. Adams would say) than to the church Athanasian." Serious enquirers will doubt the truth of Christianity, when that which purports to be christianity comes before them in such contradictions and absurdities. If I know myself, I have made these remarks, from a sense of the duty I owe to God, to counteract so dangerous a tendency as it appears to me the sermons above alluded to, have. If I am wrong may he frustrate my labour and disappoint my expectations. W. A. D***.

To the Editor of the Christian Register.

No. 1.

DEAR SIR—Being a person on the downhill of life, and one who has long taken a part in the busy scenes which interest this eager and rising community; by no means an indifferent spectator of the contest of political parties, while it lasted; always an anxious observer of the *moral* condition of society; and noticing with no ordinary degree of solicitnde the commencement and progress of religious controversy—I feel disposed to communicate my thoughts on the state of things around me to the public. *Old men for counsel; young men for war.* I trust I have not so far entered my climacteric, as to be garulous or querulous. What I shall occasionally say, I intend shall be brief, frank, and good tempered. My only motive is to be useful; and my whole design to speak a word in season, with an independent and impartial mind.

I have been somewhat at a loss in selecting a channel of communication. The ordinary newspapers and their readers are too much engaged in schemes of loss and gain, perhaps to admit my brief lucubrations, at least to read them with due consideration. The North American is too ambitious of influence and character on both sides of the ocean to admit of brief essays, which make no pretension to fine writing, and which aim only at moral and christian point. The Christian Disciple I was almost decided to solicit to give me a corner in its columns. But the conductors of that work are perhaps too young and ardent to be congenial with an old man; and I feel a pretty natural reluctance to submit to the discussion and decision of a conclave, who have not seen half as many winters as the writer, those thoughts which I may think prudent and important to publish. From the Disciple I turned to the Recorder, with which I had not been much acquainted. But I soon perceived that, in its zeal for excitement, it was the ready patron of almost every thing disorderly; that with the Athanasian creed it had caught the Athanasian spirit; that it appeared to regard opinions more than conduct or temper; and, I had almost said, the interest of a party rather than the cause of Christ. Into such a vehicle the calm, cool, serious thoughts of an old man, going to his great account, I concluded would not be admitted; or if perchance admitted and even read, that they would be regarded but as the frosty fruits of decrepitude, or the dangerous suggestions of a *liberal christian.*

My next step was to examine a publication, which seems to emanate under the auspices of one of our most respectable Universities, the Christian Spectator. As a university should be of no party, since it is the resort and nurse of the sons of all parties, I expected to find neutral ground in this work, at least a generous and enlightened respect for men and writers of different ways of thinking; but was disappointed. And a few things more poignant than gentlemanly, a few things destitute of fairness, if not of truth, bearing against a sister seminary, my venerated Alma Mater, savoured so much of jealousy and self-seeking, that the *old man* was indisposed to ask a seat in such company.

If the design of the work had at all accorded with the particular design of my brief occasional communication, I should seriously have thought of publishing them in a little magazine which has spread itself all over the union—I mean the Unitarian Miscellany. I have no opinion to give at present of the peculiar sentiments advanced in that work. But I like its temper—its frankness—its high sense of moral feeling and character—its readiness to give and its independence to take the liberty of thinking freely as reason and conscience dictate on the most awful and interesting subject which can be presented to the human mind. The pages of that work, however, are too few, and too exclusively devoted to controversy, to be a suitable repository for the thoughts of an old man, who thinks that religion is seated in the heart rather than in the head, and consists in a godly life and heavenly temper rather than in very accurate speculation.

Well, Sir, I now come to give you the reason why, after this round of enquiry, I request a corner in the Christian Register. I perceive the paper is respectable and respected—that it has lived one solar revolution and like the morning sun shines brighter and brighter towards perfect day. If the prognostics of an old man are correct, it will succeed. And it seems disposed to take that mild course, which is exceedingly needed in a day of angry contention. In one word, your object and mine, if not definitely the same, are congenial.—It is my wish and intention to be unknown, not that I am conscious of any incorrect views or selfish bias, or party feeling. I am too old to be ambitious, too near the grave not to be serious, and too deeply interested in the hopes of the gospel, to write with light views. Whether I be a jurisconsult whom age has admonished to retire from the forum, or a statesman who have had my day in public places, or a parson whose task is lightened by a colleague, it concerns not you nor the public to know. My motive for being *unknown* is the same as my motive for writing, *that I may be useful*—the *more useful*. I would speak freely, yet prudently; in love, yet with plainness.

On these terms I proffer myself, your occasional correspondent. I shall send only when it is convenient. You will please to publish without alteration; but may reject an entire communication at pleasure.

With christian salutations,

Yours, AN OLD MAN.

RELIGIOUS INTELLIGENCE.

At a meeting of the Georgia and Ocmulgee associations of Baptist ministers, holden lately at Powelton (Geo.) it was agreed to form a larger association, called "The general Baptist Association of the state of Georgia." "Some of the leading objects of the meeting, (says the *Mount Zion Missionary*) are to form plans for the revival of religion, to promote uniformity in sentiment, practice and discipline, to augment the number of pious, intelligent and laborious ministers, to act in unison with christians of other denominations, on the general interests of the Redeemer's kingdom."

In the Mount Zion Missionary of July 29, the time and place of nine Methodist camp meetings are advertised, all to take place previously to the 20th of Oct.

From a report of a committee of missions at Greensborough camp meeting July 20, we learn that the Methodist missionaries among the Creek Indians have met with considerable obstacles to the success of their mission. The Big Warrior has positively forbid their preaching among them. They have resolved however, to continue their exertions.

The corner stone of a new Presbyterian church at Petersburg Virginia was laid on the 10th of the present month.

It is said that the Pope has issued a rescript strongly enforcing the reading of the holy scriptures. *Query.*—Has he evidenced the sincerity of his wish to have them generally read, by removing the obstacles that have been placed in the way of obtaining them? Mr. Inman, in his Political state of Italy (see C. Register No. 1. Vol. I. p. 2.) tells us that the Scriptures are not allowed to be published or vended in Italy except accompanied with a latin text and such voluminous notes and illustrations as render them too expensive for the common people.

The least expensive edition of the Scriptures that is allowed in Italy, is in 23 large volumes. All their public religious services are in Latin. Away with such mockery as this. Let the Pope issue a rescript, that cheap editions of the Scriptures be published and distributed over Italy, in the language of the country, and we will give him credit for sincerity.

On Sunday evening last, an interesting and valuable discourse was delivered in the Church in Federal street, by the Rev. JOHN PIERCE of Brookline, before the Society *for the promotion of Theological Education in Cambridge University.*" We were much gratified with the evidence we had, in the fullness of the house, of the increasing interest that is felt in the objects and success of this institution.

Nine men of colour, came passengers in the Calypso, which has arrived at Baltimore, from Sierra Leone. They have returned for the purpose of taking out their families.

DOMESTIC SUMMARY.

The Annual Commencement at Harvard University, Cambridge, was celebrated on Wednesday. The performances were generally noticed for their good sense, and correctness of composition. The elocution, though for the most part not striking, seemed to us less faulty than usual. The instances of bad taste were few. The greatest general fault, (it was not however universal,) was coldness and timidity.

The degree of A. B. was conferred on 59 young gentlemen, whose names follow.

William Adams, Jeremiah Fisher Ames, Larz Anderson, Charles Gordon Atherton, Charles Otis Barker, Josiah Bent, Nathaniel Ingersoll Bowditch, Thomas Gamaliel Bradford, Ward Chipman Brooks, Thomas Farr Capers, Samuel Ward Chandler, George Edmund Chase, Joseph Green Cole, Timothy Darling, Othniel Dinsmore, Samuel Dodge, Leonard Downe, Theodore Edson, William Putnam Endicott, George Folsom, George Fox, Edward Frost, John Frost, Nathaniel Gage, George Augustus Goddard, Curtis Guild, Alonzo Hill, Warren Hobbs, Stephen Russel Holmes, Joseph Snow Hubbart, Charles Phelps Huntington, William Lincoln, Luther Barker Lincoln, Edward Jackson Lowell, Samuel Manning, John Mason, Richard Bennet Granger Mitchell, Robert Treat Paine, Benjamin Clark Cutler Parker, Henry Harding Penniman, Rufus Austin Putnam, Benjamin Rich, John Holbrook Richards, Horatio Robinson, Henry Bloomfield Rogers, Norman Seaver, Caleb Stetson, Alexander Thomas, John Thompson, Ebenezer Torrey, George Tyng, Frederic Vose, Henry Wadd, Francis Osborn Watts, John McClurg Wickham, Edward Wigglesworth, Elijah Williams, Samuel Melancthon Worcester, William Yates.

The degree of Master of Arts was conferred in course on the following gentlemen:

John Avery, William Henry Bass, Sidney Brooks, Thomas Leaming Caldwell, Charles William Chauncy, Moses Clark, Thomas Savage Clay, Thomas Bulfinch Coolidge, Robert Cross, Edward Dorr, James Cutler Dunn, William Farmer, Alfred Dwight Foster, Horace Gray, John Haslett, James Hayward, Nathaniel Carter Lee, Winslow Lewis, John James Lloyd, Samuel Pierce Long, Charles Lyman, Joseph William McKean, Solomon Pearson Miles, Samuel Mulliken, Charles Albert Parker, Samuel Phillips, Stephen Clarendon Phillips, John Porter, John Cathcart Sigourney, Jonathan Smith, George Henry Snelling, John Falcon Steell, Thomas Stephenson, William Steevens, Henry Upham, Samuel Baker Walcott, Benja. Wheatland.

The Degree of Master of Arts was conferred out of of Course on the following gentlemen, Rufus Kittredge, A. B. 1810, and William Fitz Winthrop Sargent, James Swan, Richard Wheatland and Micajah Rogers, A. B. 1817.

The following gentlemen were admitted ad eundem: Rev. Elisha Williams, Yale 1775; Thomas Tolman, A. M. Brown, 1814; [not *Ebenezer* Tolman, as stated by mistake in yesterday's Advertiser.] Ebenezer Baily, A. M. Yale 1820; Joshua Darling, A. M. Dartmouth 1797.

The Degree of Doctor in Medicine was conferred in course as follows on

Orville Brooks; George Choate, A. M., Anson Hooker A. B.; Samuel Mulliken, A. M., Sylvanus Plympton, A. M.; Freedom Seaver; Winslow Lewis, Jr. A. M.; James M. Whittemore.

The Degree of Bachelor of Laws was conferred on Ira Barton, A. M.; and Oliver W. B. Peabody, A. M.

The Honorary Degree of Doctor of Laws was conferred on the following gentlemen.

John Quincy Adams; Stephen Eliot, of South Carolina; Sir James Macintosh.

The Honorary Degree of Doctor of Divinity was confered on the following Gentlemen,

Rev. John Cushing; Rev. John Pierce, of Brookline Dr. Edward Copleston, Provost of Oriel College Oxford.

The Honorary Degree of M. D. was conferred on Dr. Lemuel Kollock, of Georgia, and Dr. Thomas T. Hewson, Pennsylvania.

The institution at Waterville Me. has lately been dignified with the name *College*, and held its first Commencement on the 14th. On this occasion the Rev. Dr Chaplin was inducted to the Presidential Chair and the Rev. Avery Briggs was inaugurated Professor of the Learned Languages. We understand that the Rev. Mr. Chaplin of Northyarmouth has been appointed Professor of Theology at his institution.

The Cattle show and ploughing match at Brighton this year, will be on the 9th and 10th days of October. Persons intending to contend for the prize in ploughing, must give notice in writing to S. W. Pomroy or Gorham Parsons, Esqs. of Brighton, on or before the second day of October. No person will on any consideration be admitted without such notice.

Those who offer any species of stock for premiums, must give notice thereof personally or by letter (post paid) to Mr. Jonathan Winship of *Brighton*, on or before the 8th day of October and no person neglecting to do thus will be admitted as a competitor.

All articles of Manufacture must be entered and deposited in the Society Rooms, on Monday the 7th of October, and will be examined by the Committee on the 8th. The articles so exhibited must remain till after the show for the satisfaction of the public.

The examination of every species of stock (except working oxen) will take place on the 9th; and the trial of working oxen, examination of Inventions, and ploughing Match, on the 10th of October.

James Sisson Esq. of Warren R. I. an enterprising agriculturalist, has imported from Bremen an uncommonly large kind of geese. They are supposed to be the largest kind in the world weighing when fatted 20 pounds. He has now seventeen young and five old ones perfectly white and of full size. They are said to yield about twice as many feathers as the common geese. Mr. Sisson has a few pairs to dispose of.

The Yellow Fever, it seems, prevails in New York to an alarming extent. The papers and books of the Custom House, and some other public offices have been removed from their usual situations, and the wonted activity of business seems to be almost entirely interrupted. The number of deaths by the fever had been 35. The alarm in the city on the 24th was said to be excessive. It was estimated thar nearly 20,000 persons had left the city.

The fever has been pronounced the *Yellow Fever of the tropics*, and it is said was unquestionably brought from the West Indies.

It is stated in the New-York papers of the 22d inst. that on the evening before a fire broke out in the stores of Henry Warring, Esq. opposite the Coffee House Slip, and that the loss of property in buildings and their contents was probably not less than 100,000 dollars. The fire was supposed to have been caused by an incendiary, as no fire or candle had been permitted in the premises for several months.

On the night of the 7th inst. every tree in the extensive apple orchard of Mr. William Dean, of New Jersey was girdled by some unprincipled villains. The orchard consisted of upwards of one hundred and sixty bearing trees.

The following judicious notice of Mr. Dunlap's painting, now exhibiting at Mr. Doggett's rooms in Market Street, is from the Evening Gazette. This painting has also been mentioned in terms of high respect in a number of the Philadelphia papers, where it has been exhibited.

The painting by Mr. *Dunlap*, of CHRIST REJECTED, by the Jewish High Priest, the Elders and People, when he was brought to them by Pilate from the Judgment Hall, is a bold and successful attempt of that artist to manage a very difficult historical subject. The late Sir Benjamin West employed the matured talents of his latter years, in delineating this sacred event upon the canvas, and the success attending the effort added to his renown. Mr. Dunlap, who never saw more than a common engraving of certain groupes belonging to the picture of Mr. West, has avowedly mingled them in his own composition. We think no spectator of reflection, can visit it without being influenced by sublime associations arising from the character and details of the subject, and without being fully satisfied of the talents of the painter who executed it.

We have the satisfaction of announcing that the last pier in *Portsmouth Bridge* is raised; and that this important structure will be completed in about three weeks. We congratulate the public upon the success of this great undertaking. We call it great because when the depth of the water and the rapidity of the current is considered, it may be esteemed the most daring interprize of the kind, in the United States. Its cost will probably not exceed $30,000. Yet such were the apparent difficulties of the work, that four or five years ago it used to be said, that if the U. States would aid us with $ 100,000, the remainder necessary to defray the expence *might possibly* be raised in this neighbourhood. It is well remembered, that the cost of a Bridge over this river used to be estimated at half a million of dollars. *Portsmouth Journal.*

Eleven newspapers are now printed in the state of Alabama—a wilderness five or six years ago.

JOSEPH BUONAPARTE, Ex. King of Spain, and Suite have arrived in this city.

Deaths at Philadelphia last week, 91—Adults 43 Children 48.

The number of deaths in New-York last week was 102, viz. 30 men, 11 women, 33 boys, and 28 girls.

FOREIGN.

By the arrival of the Mary and Susan at this port, news has been received from London to July 14. The latest accounts from Spain confirmed the reports that the country was in a very agitated state.

In the Cortes of Portugal a proposition had been made to declare the independence of the Brazils. The debates had been carried on with great vehemence.

It seems by accounts from Hamburgh that the policy of the Russian cabinet is that of peace; because a war in the East might lead to unhappy consequences to to Russia, as well as be only a signal for greater cruelties to the Greeks.

Latest from England—The ship Herald from Liverpool, has brought London papers to the 19th of July. The King was to embark at Greenwich on his tour to Scotland, Aug. 8.

The Dutch Government has intimated a disposition to acknowledge the independence of the Colombian republic whenever any European power will lead the way.

By further accounts from Spain it is stated that there had been an engagement between those of the King's guards who deserted, and those who remained loyal, and that the loss on the part of the deserters was about 400 men, and only 12 on the part of the loyal troops.

A private letter received on London from Paris in the morning of the 19th, states that the French government had just concluded a contract for 10,000 horses for the artillery. All the different officers have been ordered to their posts, and the conscripts for the year 1821 are ordered to join the army.

It has been estimated that the quantity of animal food consumed in France, does not amount to 21 pounds per year for each individual. It is an object of luxury there, and is too expensive for the poor and laborious classes. In England it is estimated that the average amount of animal food consumed by each individual is 220 pounds.

The Catholic Population of Lower Canada in 1820 was 333,000, that of the city of Quebec 14,000, and that of Montreal 12,000; as to the ratio of increase for several years past has been found to be one twentieth per annum, it may therefore at present be considered as amounting to near 365,000. The Protestant Population will not exceed 40,000, so that the whole population of Lower Canada may be fairly stated at 400,000 souls. *Cent.*

Mermaid.—The British Missionary Society in London have published an official account of the arrival of a *Mermaid*, at the Cape of *Good Hope*, and given a full description of her, and that the proprietor of the extraordinary animal is Capt. EDES of Boston, in America, who had been offered 10,000 dollars for it, but refused to part with it for any sum. *Cent.*

Our Correspondent G. is informed that No. 2. on Dr. Bancroft's Sermons will appear in our next.

Errvtum On the last page of the present number, last column, in the article *Chesnut*,—seven lines from the top, (in a part of the impression) for *hoop* poles, read *hop* poles.

☞ **Ten cents per copy will be given at this office for No's 47 and 51, of the Christian Register.**

MARRIED.

In this city, Mr. Ephraim P. Rich of Bucksport, to Miss Elizabeth Gardner,—Mr. Samuel D. Vose to Miss Abigail Nickels.—Mr. Elias Payne to Miss Bethany P. Pratt.—Mr. William Loring to Miss Sibil Goodrich—Mr. William W. Colesworthy, to Miss Anna Maria Bucknam.—At the Catholic Church, Mr. Paul Anthony Lewis Ostinelli, to Miss Sophia Henrietta Emma Hewitt.

In Roxbury, on Sunday evening, Mr. William Williams to Mrs. Elizabeth Weld.

In Sandwich, Mr. James Russell, of New Bedford, to Miss Mehitable Bourne.

In Newport, R. I. Robert Sedwick, Esq. of New-York, to Miss Elizabeth Dana Ellery.

DIED.

In this city—John, son of the late Mr. James Furneaux.—Charles Henry, son of Ebenezer Somerby, aged 4.—Almira, aged 12, daughter of Mr. James Nutting.—Miss Charlotte Luce, daughter of Mr. Constance Chase.—Susan Dwight, aged 5 years, daughter of Ebenezer Nickerson.—Mr. Henry Dewhurst, aged 55.

In Cambridgeport, Miss Mary Folsom, aged 21.

In Brookline, 21st inst. Elizabeth, aged 3 years, daughter of Mr. Elisha Penniman.

In Charlestown, N. H. Mr. Moses Willard, aged 84. He was one of the first settlers of that town.

In Woolwich, Thomas Trott, aged 17, killed instantaneously by lightning while loading hay.

CUMMINGS & HILLIARD have just published a new and valuable book, entitled "The Parent's Assistant and Sunday School Book."

It contains instruction adapted to young persons from 5 to 18 years of age. Extracts from the preface will give a competent view of the work.

"This little work has been prepared from a conviction that what is *peculiar* to it, the whole of the Second Part, and some of the First Part, is much needed, and may be very useful in families and Sunday Schools.

"In compiling the First Part, Watts' and a considerable number of ancient and modern catechisms have been consulted, and the thought and language freely adopted.

"The confusion apt to be in a child's mind, in consequence of learning *successive* catechisms, Watts' for instance has been avoided on this plan, by *stating* those questions, which are to be first gotten, and expressing them in very simple language. The other answers, adapted in thought and expression to mature minds, without disturbing the arrangement, render the system of instruction more complete. In the answers will be found hints and cautions of great importance, and in a concise for the young at an age of peculiar temptation. In the matter and style of the catechism pains have been taken to render the whole intelligible to young minds; for it is of little use to teach words without knowledge.

"Large portions of the Holy Scriptures have been committed to memory in Sunday Schools, and in some families, assigned often without care or judgment. The Evangelists and the longest and least intelligible epistles have been committed in course and entire. This generous effort, partially at least, has been a waste of talent. The design of the Second Part of this little book is to come to the aid of the parent and teacher, and to give him assistance and satisfaction in assigning and hearing the task, whilst it insures to the mind of the scholar a rich variety of instruction in the very words of the Bible, adapted to their age and wants and taste. The *questions* are intended to be *instructive* and to serve as a brief comment, directing the youth to the point and use of the golden passages. Such portions generally have been selected, as may be understood without much comment, and contain the most important instructions.

"The double title of this book, it is hoped, will attract the attention of parents. The Sunday School can by no means excuse them from the sacred duty, so often enjoined by the highest authority, *the duty of personally instructing their children.* Strangers may assist, but parents must lead in the religious instruction of their children. The care and solicitude implied in the office endear the parent to the child, increase his influence over him, strengthed his authority, and render discipline, either needless, or very practicable and easy. Parental instruction, with the discipline naturally growing out of it, is the secret of having a well regulated and happy family. The neglect of it involves insubordination, vice, and impiety.

"This little manual comprehends a variety of the most important instruction, partly in human words, and partly *in words which the Holy Ghost teacheth.* Taught diligently and preserved in the minds of children through their minority, it may be the foundation of a virtuous, a pious and happy character. It is earnestly recommended to parents and teachers, to children and youth, and devoutly committed to the divine blessing."

It has already been adopted by a number of large Sunday Schools, and its simple plan is found to conduce to the order and interest of the scholars, and the ease and satisfaction of the teachers, and promotes the attendance of youthful pupils.

The advertisers have also the best collection which the market affords of tracts and books suitable for Sunday schools.

August 7, 1822.

JUST published by Cummings & Hilliard, "*Letters* on the *Eternal generation* of the son of God, addressed to the *Rev. Samuel Miller.* D. D. By Moses Stewart, Associate Professor of Sacred Literature in the Theological Semminary at Andover. *Aug.* 23.

JUST published and for sale at this office, and at the bookstores generally, "REMARKS, *addressed to the conscientious of all denominations, on the subject of* PRAYING FOR ONE ANOTHER"—first published in the Christian Disciple. This is a neat duodecimo tract of twelve pages. It is offered at *two dollars* per hundred, *thirty one cents* per dozen, *three cents* single.

Aug. 16th.

A PRECEPTOR is wanted in MILTON ACADEMY, County of Norfolk, about 8 miles from Boston. For this office the Trustees wish to obtain a gentleman who has had experience and celebrity as an Instructer. The situation is considered as particularly favourable to one who, having a family, could take possession of a commodious dwelling house, with a small farm, and make it an object to board some of the scholars.

For particulars, application may be made to Rev. EDWARD RICHMOND, D. D. of Dorchester, or to the subscriber.

THADDEUS MASON HARRIS.

Dorchester Aug. 28, 1822.

POETRY.

For the Christian Register.

TO MY AEOLIAN HARP.

Play on sweet harp! blow gentle wind
And soothe to peace a troubl'd mind.
Thy sounds are mellow, sweet and clear,
And ever welcome to mine ear.

When tempests roar, and thunders roll—
When lightnings awe the inmost soul—
Thy notes come stealing o'er my breast,
And all my terrors sink to rest.

Thy strains are pensive, pleasing, wild,
They turn the harsher thoughts to mild,
They soothe the breast, they calm the soul,
And all my passions they control.

Hark! hark! that strain—'tis soft and clear—
And now it dies upon mine ear
In murmurs solemn, calm and light,
Tun'd by the gentle breeze of night. A.

From the (N. York) Commercial Advertiser.

When this feverish being shall slumber in rest,
A prey to the worm- wilt thou think of me then?—
Will my memory be shrined in thy innocent breast,
When life cannot glow in this bosom again?

When that sorrowful moment shall come, as it must—
And the death cloud shall darkly envolope my brow;
When this heart with its frailties shall sleep in the dust,
Though it beat with affection and love for thee now:—

Is there not in yon Heaven a happier clime,
Where the bliss that hath withered, shall blossom anew—
Where our love shall reflourish, unwasted by time,
With more exquisite sweetness, more beautiful hue?

There is!—'tis a clime which our spirits shall find,
Divested of woes that have clouded them here—
Where our hopes shall be freshen'd our hearts reentwin'd
And the carol of joy shall enrapture the ear.

With thee was each innocent wish of my youth,
Ere griefs gathered round which I could not foresee—
Each noble emotion of honour—of truth,
Was kindled and warmed into being by thee!

Thou taught'st me to turn from the treacherous way
Where my footsteps in darkness and folly had strayed—
Thy love was the light which illumined my day,
Which led me where virtue in brilliancy played.

Then though fate hath wrapped round me her darkest attire,
Though my hope hath been wrecked on adversity's lee,
One solace is left me which cannot expire;
The flowers in yon Heaven are blooming for thee!

Yes—that love moulded form may go down to the dust,
And the green turf and earth clod about thee may lie—
Yet firm is my hope and unshaken my trust,
That thy soul shall find refuge and bliss in the sky.

And when o'er my horizon death's shadows shall move—
When life like a dream of the morn shall have flown;
May *my* heart, all its errors forgiven, but prove
As unsullied—as saintlike—as pure as thy own!

FLORIO.

MISCELLANY.

HINTS ON EARLY EDUCATION.

Truth and Sincerity.

NOTHING, perhaps, is more beautiful, or more rare, than a character in which is no guile. Guile insinuates itself into our hearts and conduct to a degree of which we are little aware. Many who would be shocked at an actual breach of truth, are, notwithstanding, far from sincere in manner or conversation. The mode in which they speak of others, when absent, is wholly inconsistent with their professions to them, when, present. They will relate a fact, not falsely, but leaning to that side which tells best for themselves they represent their own actions in the fairest colours; they have an excuse ever ready for themselves, and, too often at the expence of others. Such conduct, if not coming under the character of direct falsehood, is certainly a species of deceit, to be severely condemned, and strictly guarded against, not only in ourselves but in our children: for we shall find them early prone to art, and quick in imbibing it from others. It is not enough, therefore to speak the truth, our whole behaviour to them should be sincere, upright, fair, and without artifice; and it is experience alone that can prove the excellent effects that will result from such a course of conduct. Let all who are engaged in the care of children consider it a duty of primary, of essential importance, never to deceive them, never to employ cunning to gain their ends, or to spare present trouble. Let them not for instance, to prevent a fit of crying, excite expectations of a pleasure which they are not certain can be produced; or assure a child that the medicine he must take is nice, when they know to the contrary. If a question be asked them, which they are unwilling or unable to answer, let them frely confess it, and beware of assuming power or knowlebge which they do not possess: for all artifice is not only sinful, but is generally detected even by children; and we shall experience the truth of the old proverb, "a cunning trick helps but once, and hinders ever after." No one who is not experimentally acquainted with children, would conceive how clearly they distinguish between truth and artifice; or how readily they adopt those equivocal expedients, in their own behalf, which they perceive, are practised against them.

Great caution is required in making promises, and in threatening punishment; but we must be rigid in the performance of the one, and in the infliction of the other. If for example, we assure a child unconditionally, that, after his lessons, he shall have a top or a ball, no subsequent ill behaviour on his part should induce us to deprive him of it. Naughty or good the top must be his; and if it be necessary to punish him, we must do it in some other way than by breach of engagement. *For our word, once passed, must not be broken.*

MAHOMEDAN TRADITIONS RESPECTING THE END OF THE WORLD.

The Rev. Henry Grey, in 'moving one of the resolutions at the Public Annual Meeting of the Scotch Missionary Society, at which the Report was read, among other interesting intelligence, communicated some peculiarly remarkable information, relative to the Mahomedans residing in Europe and the western parts of Asia, which he had recently received from a gentleman who had been in those quarters. The gentleman expressed to Mr. Grey, his surprise at the accounts given in the memoirs of the Rev. Henry Martyn, respecting the religious discussions into which he was permitted to enter with the Mahomedans in Persia; no such discussions being allowed in European Turkey. There a widely circulated opinion now prevails, founded on tradition, that the Mahomedan religion is to be overthrown by the Christian: and that the disciples of Islam are to be speedily driven out of Europe; subsequently to be expelled from Asia Minor; and at last to take refuge in Damascus, where they are to suffer siege, be overthrown, and perish;—upon which the end of the world will come. The impression, produced by such reports, according to this gentleman, is so strong, that many Mahomedans in Constantinople will not bury the bodies of their friends on European ground, but convey them to the opposite coast of Asia; while some of the more wealthy make Damascus their sepulchre. This coincides in no small degree with what is stated in the Report from Karass, and tends to show that these forebodings of discomfiture are probably very extensively circulated in Mahomedan countries.

Nor is it unimportant to add, that several of the circumstances alluded to, as well as those stated in the Report, are considered by Mahomedans in general as presages of the resurrection and final judgment. Of these events the Koran itself does not specifically mention any distinguishing signs, though it frequently alludes to them. Tradition, however, abundantly makes up for this defect in their sacred book, pointing out no fewer than eight *less*, and seventeen *greater* signs of their approach. Among these are, decay of faith, *i. e.* of attachment to Mahomedanism:—tumults and seditions:—a war with the Turks;—the sun's rising in the west, which some imagine it originally did;—war with the Greeks, and the taking of Constantinople by the Jews;—the coming of Antichrist, whom they call *Masih al Dajeel, i. e.* the false or lying Christ, or simply *al Dajeel*;—the descent of Jesus on earth, who they imagine is first to appear near Damascus, when the people are returning from the capture of Constantinople;—war with the Jews:—an *eclipse of the moon*; or according to what Mahomed himself is reported to have said, three eclipses of that luminary, one of which will be seen in the east, another in the west, and the third in Arabia, &c.

See SALE's *Koran*, Prelim. Dis. 4.

From the Venango Herald.

CORNPLANTER'S SPEECH.

By an act of the legislature, their honours, Jesse Moore and Joseph Hackney, were appointed commissioners to explain the law exonerating Cornplanter from certain taxes. After the explanation, the following speech was delivered by Cornplanter, at the court house, at Warren, on the 4th day of June, 1822:

"Yesterday was appointed for us all to meet here. The writing which the governor sent here pleased us very much. I think that the Great Spirit is very much pleased that the white people have been induced so to assist the Indians as they have done, and that he is pleased also to see the great men of this state, and of the United States, so friendly to us. We are much pleased with what has been done.

"The Great Spirit first made the world, and next the flying animals, and found all things good and prosperous. He is immortal and everlasting. After finishing the flying animals, he came down on earth and there stood. Then he made different kinds of trees, and weeds of all sorts, and people of every kind. He made the Spring and other seasons, and the weather suitable for planting.—These he did make; but stills to make whiskey to be given to Indians he did not make. The Great Spirit bids me tell the white people not to give the Indians this kind of liquor. When the Great Spirit had made the earth and its animals, he went into the great lake, where he breathed as easily as any where else, and then made all the different kinds of fish. The Great Spirit looked back on all that he had made. The different kinds he made to be separate, and not to mix with and disturb each other; but the white people have broken his command, by mixing their colour with the Indians; the Indians have done better by not doing so. The Great Spirit wishes that all wars and fightings should cease.

"He next told us that there were three things for people to attend to—First, we ought to take care of our wives and children—Secondly, the white people ought to attend to their farms and cattle—Thirdly, the Great Spirit has given the bears and deers to the Indians. He is the cause of all things that exist, and it is very wicked to go against his will. The Great Spirit wishes me to inform the people that they should quit drinking intoxicating drink, as being the cause of diseases and death. He told us not to sell any more of our lands, for he never sold lands to any one—Some of us now keep the seventh day; but I wish to quit it, for the Great Spirit made it for others, but not for Indians, who ought every day to attend to their business. He has ordered me to quit drinking any intoxicating drink, and not to lust after women but my own, and informed me that by doing so I should live the longer. He made known to me that it is very wicked to tell lies—Let no one suppose this I have said now is not true.

"I have now to thank the governor for what he has done, and have informed him what the Great Spirit has ordered me to cease from, and I wish the governor to inform others of what I have communicated. This is all I have at present to say. CORNPLANTER."

THE GREAT ADVANTAGE ARISING FROM WARS.

In the Edinburgh Review of Dr. Seybert's "Statistical Annals of the United States," there is an admonition to the Americans to abstain from martial glory. "We can inform Jonathan (says the Reviewer) what are the inevitable consequences of being too fond of glory. Taxes upon every article which enters into the mouth, or covers the back, or is placed under the foot—taxes upon every thing which is pleasant to see, hear, feel, smell, or taste—taxes upon warmth, light, or locomotion—taxes on every thing on earth, and the waters under the earth—on every thing that comes from abroad, or is grown at home—taxes on the raw material—taxes on every fresh value that is added to it by the industry of men—taxes on the sauce which pampers man's appetite, and the drug that restores him to health—on the ermine which decorates the judge, and the rope which hangs the criminal—on the poor man's salt, and the rich man's spice—on the brass nails of the coffin, and the ribands of the bride—at bed or at board, couchant or levant, we must pay! The school-boy whips his taxed top—the beardless youth manages his taxed horse with a taxed bridle on a taxed road; and the dying Englishman, pouring his medicine which has paid seven per cent, into a spoon which has paid fifteen per cent, flings himself back upon his chintz bed, which has paid 22 per cent—makes his will upon an 8l. stamp, and expires in the arms of an apothecary who has paid 100l. for the privilege of putting him to death. His whole property is then taxed from 2 to 10 per cent, besides the probate. Large fees are demanded for burying him in the chancel; his virtues are handed down to posterity on taxed marble; and he is then gathered to his fathers to be taxed no more."

Extract from the Charge of Judge STRONG to the Grand Jury of Monroe Co. June Term, 1822.

Nine years ago, with my brothers in arms, as a citizen soldier, I was traversing these extensive forests in quest of the savage foe. The following year, peace with the Upper Creek Indians was restored, and six years thereafter, by the wise policy of our government, without the shedding of one drop of human blood, by compact, this extensive territory was obtained. and added to the organized limits of the state. Even within the short space of twelve months, nothing was seen in these regions but the wild beasts of the forest or the sauntering huntsman.—And what is the prospect now before us? The arts of agriculture, the light of science, and the mild influence of the Gospel of the Redeemer of the world, rapidly spreading over a vast wilderness, affording the fairest prospects of peace, plenty, and happiness to thousands, while we, with the permission of an all bountiful and wise providence, have assembled for the important purpose of organizing the first court of common law, equitable and criminal jurisdiction, that was ever holden in your newly formed community for the purpose of dispensing justice. Rely upon it gentlemen, that no ordinary degree of responsibility rests upon us on this occasion. Who knows but that our efforts, by precept and example, under the direction and strength of HIM who is able to counsel and to rule, may give such an impetus and direction to the administration of justice, and have such influence as to prove of lasting benefit to this people.

EARL OF ROCHESTER.

A comparison of the 53d chapter of Isaiah with the account given in the four Evangelists of the sufferings of Christ, became the instrument of convincing this witty and wicked earl. It is said, that "Mr. Parsons, in order to his conviction, read to him the 53d chapter of Isaiah, and compared it with our Saviour's passion, that he might there see a prophecy concerning it, written many ages before it was done; which the Jews, that still blasphemed Christ, still kept in their hands as a book divinely inspired. The earl told Bishop Burnet, that, as he heard it read, he felt an inward force upon him, which did so enlighten his mind and convince him, that he could resist it no longer; for the words had an authority which did shoot like rays or beams in his mind; so that he was not only convinced by the reasoning he had about it, which satisfied his understanding, but by a power which did so effectually constrain him, that he did ever after as firmly believe in his Saviour as if he had seen him in the clouds. He had it read so often to him, that he had got it by heart, and went through great part of it, in discourse with the bishop, with a sort of heavenly pleasure, giving him his reflections upon it."—See Burnet's Life of the Earl of Rochester.

AGRICULTURE.

From the Agricultural Intelligencer.

Agriculture has been aptly styled the master sinew of every great state; the perennial fountain of wealth. Rural labours are equally conducive to health of body and mind. The mechanic operations hold only a secondary rank: the culture of the fields, constitute the natural and most innocent employment of man. Agriculture, says Dr. Robertson clothes our land with grass for cattle, and with the herb for man. She fills our houses with plenty, our hearts with gladness, and puts into our hands the staff of life. The ancient Republics afford us several instances of generals and statesmen, having exchanged their boisterous employment in war and politics, for the more peaceful arts of the field, and the cultivation of the ground; thus adding to the culture of philosophy that of rural economy, and rendering themselves doubly serviceable to their country.

In ancient times the sacred plough employ'd
The kings and awful fathers of mankind;
And some, with whom compar'd, your insect tribes
Are but the beings of a summers day,
Have held the scale of empire, rul'd the storm
Of mighty war; then with unwearied hand,
Disdaining little delicacies, seiz'd the plough,
And greatly independent liv'd.

From the Naturalists Diary.

CHESNUT. (*Fagus castanea,*)

There is no plant cultivated in England, that is more valuable than the chesnut; as it grows to considerable height, and its wood if kept dry, is extremely durable. This ornament to the country is, at the same time, of great utility for domestic purposes. The chesnut is of great service for hop poles; hence few large chesnut trees are to be found in our forests. Near Cliffe in Northamptonshire, are some very fine ones.

The chesnut may be strongly recommended to those who intend to form plantations, whether for ornament or use, as a tree which for durability, beauty, and stature, will amply, and in a short time repay all the labour and expense, that may be bestowed on its culture. The wood of the chesnut is peculiarly excellent for casks, as it neither shrinks nor changes the taste or colour of the liquor.—It is also converted into various articles of furniture, and when stained, may be made to resemble, in beauty and colour, the finest mahogany.

So great is the longevity of this tree, that proofs have been advanced, of its living 7 or 8 hundred years. It is commonly called the Spanish chesnut, because it arrives at its greatest perfection, in the southern parts of Europe, particularly in Spain, where it affords a great part of the sustenance of the poor, who make flour from the nuts; which are also eaten roasted or stewed as a delicacy by the higer classes. In England, the fruit of the chesnut is fit only for hogs and squirrels.

From the Pittsfield Sun.

The blood of the mad dog mentioned in our last, which was killed in the chamber of a house in the Shaker village, judged to be about a quart, was taken up, and buried about four feet from a large pear tree, in full bloom and very thrifty. The third day after, the tree was completely wilted to the highest branches; and it continues to wither, as fast as if it were cut down. In digging the hole, some of the small roots were cut off, by which the poison mingled with the sap and conveyed its dead influence into every part of the tree.

New Catechism.

A New Catechism, compiled by the Ministers of the Worcester Association, is just published by *Cummings & Hilliard*. It consists of three parts. Part *first* contains the elements of religion and morality designed for children. Part second, consisting of questions and answers, chiefly historical on the Old Testament. Part third, consisting of familiar questions and answers on the New Testament, designed for children and young persons. Aug. 23.

Early Education.

CUMMINGS & HILLIARD, have for sale, "Hints for the improvement of Early Education and Nursery Discipline." A favourable notice of this work given in the Christian Register for Jan. 18, 1822, page 90. It is an English work, and is highly eulogized by the Editor of the National Gazette. Price 50 cts in board. Aug. 23.

TRACTS.

FOR sale at the CHRISTIAN REGISTER office No. 47 Marlboro'-street, "OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED." The present edition of this popular little tract is offered for *two dollars* per hundred, or *twenty five cents* per dozen. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

ALSO

Just published, and for sale as above, "*Testimonies of* DR. WATTS, *in favour of Christian Charity and Religious Inquiry.*" Price *twenty five cts.* per dozen,—*two dollars* per hundred.

Dr. Harris' Discourse.

JUST published by Oliver Everett, No. 5. Court St. Boston, "A Discourse delivered before the African Society in Boston, 15th of July, 1822, on the aniversary celebration of the *Abolition* of the slave trade, By Rev. Thaddeus Mason Harris, D. D.

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, Printer,

No. 47, Marlboro'-Street, Corner of Franklin-Street,

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents, if paid in advance,

Three Dollars payable in six months.